

Utah Historical Quarterly

State Capitol, Salt Lake City

Volume I

JANUARY, 1928

Number 1

SALUTATORY

To The People of Utah:

On July 22, 1897, the Utah Historical Society was founded, and was incorporated December 28, 1897, under the laws of the State. Its purpose, as its name indicates, is to collect data pertaining to the history of Utah, a state which has more history connected with it than any other west of the Mississippi River. During the decade ending March 7, 1907, several meetings of the Society were held, a number of relics were collected and stored in the State capitol, and on the day mentioned, in an Act passed, and which was approved by the Governor on March 8, 1917, recognized the Society as a State Institution, endowing it with full power to carry out the objects and purposes for which it was organized.

The Act of March 8, 1917, provided among other things, that: "The said Society shall hold all its present and future collections of property for the State, and it is hereby made custodian of all records, documents, relics and other material of historic value, which are now or hereafter may be in charge of any State, County, or other official not required by law to be kept as a part of the public records, ten years after the current use of same, or earlier in the discretion of the heads of such departments; and copies thereof, when made and certified by the secretary of said Society under oath and seal, shall have the same force and effect as if made by the original custodian."

Efforts are now being made to obtain from the above named officials of the State and its counties and from the settlements and towns the various papers and articles relating to early occurrences and deliberations, so that the same may be filed or placed on display with the Utah Historical Society. Among the principal acquisitions the Society desires are early manuscripts, documents and journals which may be in the hands of the descendants of the Utah Pioneers or other early residents of the State. Should the holder of these writings prefer to retain them, rather than surrender them permanently to the Society, copies of same would nevertheless be appreciated. If the originals are sent to the Society with request that they be copied and returned, the request will be promptly and faithfully complied with; or the

Society may arrange to have the papers copied under the direct supervision of the holders thereof.

Of the founders of the Society, the large majority have long since crossed the Great Divide. While they operated, however, they gathered a number of relics pertaining to the early history of Utah; but manuscripts, journals, diaries and so forth, they did not obtain; and these are what are now most desired for publication and preservation by the Society for public information and benefit. As was set forth by the President of this Society in his latest Annual Report to the Governor, the Society is handicapped by having to operate on meagre funds and with modest facilities; and also to a certain extent by the competition of other State and private organizations which are now and have for many years been collecting material pertaining to the history of Utah.

Obviously these historic treasures cannot well be consolidated in the archives of any one department of the State, because they have originated largely from private sources, and have been definitely transferred to the specific institutions mentioned. But the Utah Historical Society nevertheless may be in a better position than most of the State's archivists, for reproducing many of these valuable papers, in its Quarterly magazine, to the advantage of the possessors, and for the ready use of all.

A great deal of such material in existence has already been removed from the State through private channels, into the hands of private collectors. Out-of-the-State libraries, with large funds for acquiring such historic treasures have obtained for their shelves and for their States, valuable collections of material pertaining solely to Utah, which rightfully belonged here. With ample publication resources and facilities the Utah Historical Society may be able to reclaim to the people of the State many such documents, journals and records.

Every reader of this Magazine is invited to become a member of the Society. The initiation fee for membership, as fixed in the By-Laws of the Society, is \$2, plus an additional sum of \$2 as annual dues. The fund derived from the memberships will be used to defray part of the expense of gathering and publishing collections of historical matter. These funds, together with such additional appropriations as the legislature may see fit to make, will enable the Society to function as it should, possibly placing it ultimately on an equal with other States in the preservation of records and valuable manuscripts with its Historical Society.

May we have your support, your subscription, and your membership?

ALBERT F. PHILIPS, President,
Utah State Historical Society.

INDIAN NAMES IN UTAH GEOGRAPHY¹By Wm. R. Palmer²

If one examines the map of the great inland empire commonly spoken of as "The Inter-Mountain West," remembering that this region, not so long ago, was wholly Indian country, one becomes aware of the fact that so far as the map is concerned, the white man has almost expunged the record of the red man's dominion. Only here and there will be found a word the sounds and syllables of which suggest Indian origin. As one, in fancy, peoples again these sun-burned mesas and sage brush plains with their breech-clouted and moccasined inhabitants one finds oneself asking the question: What did the Indians call the mountains, the valleys, and streams before the white man made his map and appended his strange and foreign names?

In naming the features of the land, why the white man's ruthless disregard of the ancient and time honored nomenclature of the race he has superseded?

Are the newer names more euphonious, or dignified, or interesting, or appropriate, or do they possess in any way a better logic of fitness that rendered the re-christening advisable?

In most instances we will find that the new settlers scarcely paused long enough to ask the Indians if the country and its parts were named. Perhaps our pioneer forebears thought the humble red man had not sense enough to name his landmarks; perhaps they thought him too stolid and unimaginative to create a fitting name; or perhaps their Anglo-Saxon or Scandinavian tongues were too thick to twist themselves around the Indian words, and the Indians were unable to explain the meaning of the names they had bestowed.

At any rate, few are the original names that have survived

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In appreciation of his efforts in securing better homes and farms for the Pahute Indians in southwestern Utah, Mr. Palmer has been adopted into their tribe with the rank of Chief, and given the title "Tucubin", which means Friend. This relationship has been an 'open sesame' to the confidences and the traditions of the Indians, and has made possible the gathering of this and much other valuable Indian material.—J. C. A.

the re-christening. Some of the changes were justifiable, some excusable, some were improvements, but many of them were without reason, and the names given are not as good as the names they superseded. Our map carries many names that are wholly void of sense or meaning, and bear absolutely no relationship to, or connection with, the places to which they have been attached—names that have been coined with only the thought of euphony, or names transplanted from other states or countries and given without thought of natural fitness.

What effort has been made to ascertain and record the names by which our country and its parts were designated by the Indians who inhabited it? Much of this information has already been lost except as some early historian had the forethought to record it, for, of the Indians who lived when the whites came, but few are left. For forty or fifty years these people have been using the white man's names, and the younger generations have come to know but little about the older nomenclature.

It is not easy to get such information now, for the Indians are not often communicative even with their trusted friends. The older Indians who know the names have a very limited understanding of English. It is difficult to make them understand what is wanted. And then there is the ever present mercenary demand, 'What you give, what you give?' President A. W. Ivins, a noted Utah pioneer and scout, some time ago asked a Pahute chief to tell him the Indian names of the settlements of Iron County, Utah. After a brief consultation with his tribesmen, the chief came back with the terse proposition, "Cedar, Parowan, pe-ap (big) towns, \$10.00 each; Paragonah, Kanarra, not so big towns, \$7.00 each; Enoch, Summit, me-a-poots (little towns) \$5.00 each."

After several years of patient opportunity seeking, and not a little bargaining and bribing, I am able to pass down to history a few of the lost names, and to give the meaning of some others.

The data herein presented have been gathered over a period of several years from Indians of all the intermontane tribes, and have been checked and re-checked with the Shivwits, Kaibabits, Utes, Pahvantits, Pahutes and Shoshones. Like most primitive peoples they are not widely traveled. They know but little of the country north of Utah Lake, and this treatise will, therefore, cover the southern half of the great inter-mountain basin.

For more convenient study we will separate the treatise into three sub-divisions as follows:

First, Indian names unchanged by the whites.

Second, Names of Indian origin given by the whites.
Third, Indian names not adopted by the whites.

Indian Names Unchanged by the Whites

A study of the Great Basin map reveals some names that are of unquestioned Indian origin, but it is interesting to know that only a comparative few of them were applied to their particular place by the Indians themselves. Among these few it seems safe to class the following:

Utah.

When the Mormon pioneers entered the inter-mountain empire three quarters of a century ago, all the country now embraced in the State of Utah from latitude forty-one to the southern state boundary and extending on to the Grand Canyon of the Colorado, was the tribal domain of the Ute Indian nation. This great nation was divided into several (Escalante says five) independent tribes, and these, in turn, were subdivided into many smaller clans which are usually, though erroneously, called tribes.

Among the Indians of Ute stock may be mentioned the Utes, Pahutes, Pahvantits, Shivwits, Kaibabits, Uintkarets, and several others. The language of these several tribes and clans is essentially Ute, though in the long separations, many provincialisms have crept in and modified the mother tongue.

When referred to collectively, all these tribes and clans embraced in the Ute Nation are called by the Indians "Ute-ahs." Occasionally, though less frequently, one hears them called "Uintas." They speak of the inter-mountain country as "Tu-weap-ah Ute-ah" which means land or country of the Utes.

Discussing the Mormon settlement of Utah with a group of Pahutes one day, an old Indian excitedly jumped up and sweeping his arms to indicate the whole country said to me, "Soka tu-weap-ah Ute-ah, Mormonie cu-up." Interpreted he said, "This whole country belonged to the Utes but the Mormons came and took it."

Another time I had this conversation at the camp. Pointing to a strange Indian who had just come in I asked, Who is he? The answer in broken English was, "He Ute-ah, no sabe me where come." He meant, I don't know where or what clan he comes from but he is a Ute.

From the Indian usage cited it seems safe to conclude that our word Utah comes from the Indian word of similar pronunciation.

tion, and is a collective noun meaning all clans of the Ute Nation.

Going back a step further, I have tried to ascertain the meaning of the word "Ute." To most Indians it is, "Just name," or, "Just kind Indian." Brig, (whose Indian name is Tu-cu-pit, wild cat), a good Pahute interpreter, ventured the opinion that it means "tall." His line of reasoning, however, seemed not altogether convincing to the other Indians, but there is some historic background to support him. The great Ute chief, Walker, is said to have been six and a half feet tall, and chief Coal Creek John, of Walker's royal lineage, stood over six feet in his moccasins. Brig's idea is that "Ute" means tall Indians.

Wasatch Mountains, Utah.

This main inter-mountain range almost bisects Utah from north to south.

The name is of Ute origin and is pronounced by them "Wah-sats." It has several usages, but as applied to mountains it means a traveled valley between mountains—a mountain pass—or a low pass over a high range. Where such a pass is traversed by a definite road or trail, the road or trail is called "paw wah-sats." Here it will be well to get a clear understanding of the words pa, pah, and paw, as they are root words in a large number of Indian names. Pa, or pah, the a sounded as in at, pat, etc., means water. Paw—a sounded as in all, Paul, etc., means road or trail.

The word wah-sats also means a fork, as forks of a road, forks of a river, or forks of a tree.

Koosharem.

An Indian village near Richfield, Utah.

The name is pronounced by the Indians koo-shar-omp.

It means roots that are good to eat. A plant flourished there the roots of which they cooked and ate. It is described as about the size and shape of a small carrot, and of similar flavor.

Pahvant.

A large valley in west central Utah.

The Pahvant valley in Millard County, Utah, is a part of the ancient Lake Bonneville. To the Indians, Sevier Lake was the outstanding physical feature of this valley. When the whites came it was much larger than it now is. It was, and still is, the largest sheet of water between Utah Lake and the Colorado River. It was the largest body of water within the Pahute

realms, and largest in the experience of most of the Southern Utah Indians. The valley was the home of quite a strong tribe who had, at one time or another, farmed all around the lake shore. Fields belonging to this tribe, with corn, wheat and beans still standing, were found by the Iron County colony of settlers on their march south in December, 1850. They named the place Corn Creek from the incident of finding corn there.

The word "Pah-vant"—a sounded as in at—means "close to water." One Indian gave the definition "down to water." Another said, "by the water." Another said "at the water." Still another pointed to the ground and said "water right there."

Pah-vent, or pa-vent, means on the water, as a duck or a boat.

The Indians who lived in the vicinity of Sevier Lake, or who lived within the Sevier Lake valley, were called "Pah-vant-its," meaning Indians from the vicinity of the big water (lake). The suffix "its" as used here means the same as our word "ites," when we say Ogdenites, Denverites, etc. The same suffix is found in a number of variations such as "wits," "ats," "uts," "is," "ich," "ints," "intez," etc. Such variations are accounted for in the fact that articulation is not uniform among the various tribes, and then it is often difficult to make an exact rendition of Indian sounds into written English. Of these variations, "wits," "its," "uts," and "is" are of most common usage.

The Pahvant Valley was also called by the Indians "Pe-ap Tu-weap" which in this case meant "big country," or "big valley." Peap, or pe-amp is big, tu-weap is earth or ground.

Panguitch,³ Utah.

County seat of Garfield County, Utah.

Pa-gu or Pang-we is fish. Panguitch is big or heavy fish. Panguitch Lake was called "Guitch-pa-garit." Pa-garit or pa-car-it is lake. Guitch-pa-garit means fish lake. The little band of Indians who sometimes lived around the lake in the summer months were called "Pa-gu-its."

Parowan, Utah.

County seat of Iron County.

The translation of this word is "mean water," or "evil water." It does not mean bad water, or stinking water, or stagnant water, or salt lake water,—definitions that have been given,

³"Pan-gwitch, fish." *Vocabulary of the Shoshone Language*, by George W. Hill, Salt Lake City, 1877.

—but literally mean or wicked water. Pa—a sounded as in at—is water. Ruan is evil or mean.

The name has its origin in a legend which says that at one time when the Indians were camped near Little Salt Lake the water rushed up and "stole a man." He was carried far out and was never seen again. They say that the lake bottom had holes in it, and that the water sometimes "jumped high up." There may have been volcanic disturbances there, or the lake may at one time have been a geyser.

An exploring party of fifty men under command of Parley P. Pratt came into Southern Utah during the winter of 1849-50. This company held a celebration January 8, 1850, on the present site of Parowan. They feasted, raised a liberty pole, and held a meeting during which the place was dedicated as "the site of the city Little Salt Lake as long as the sun shone upon it." One year later the pioneer company came down, arriving at the liberty pole January 13, 1851. Immediately they commenced the building of a town. The name given the place by Parley P. Pratt was never used, and the settlement remained nameless until May 16, 1851 when, in a council meeting attended by Brigham Young, the Indian name Parowan was adopted.

Paragoonah.

In Iron County, Utah.

Pronounced by the Indians Pa-ra-goon-ah, also Pa-ragoone. Its meaning is somewhat in doubt. Some Indians say it is "by a lake;" others say "roiley or muddy water;" others say "creek with caving banks;" others say "just name." Pa is water, goone or goonah is hole. Breaking the word thus it would mean water hole, but the Indians do not incline to that definition. The place is sometimes called Red Creek, and because of this some whites have ascribed to the word Paragoonah the meaning of "red water." This is not correct. There is no syllable or combination of sounds that suggests such a translation. The Indians disclaim such meaning. Un-ka or un-ka-ga is red.

The Utes say the word Paragoonah means many springs or marshes, and this perhaps is the correct interpretation. Over the low lands of the Paragoonah Creek there were meadows with many springs and mud holes when the settlers came upon the stream. The Indian who gave this interpretation was not aware of the physical fact of the existence of springs when the name was applied, for most of them dried up before his day, when the settlers diverted the stream upon the upper fields. His definition,

however, describes the place so perfectly that there can be little doubt of the correctness of his rendition.

Pahranagat.⁴

A valley in Southern Nevada.

In early days this valley was a favorite hunting and fishing ground. There was much water, and ducks and water-fowl abounded. The valley, however, was everywhere wet and marshy and the hunters' feet were always wet. From this fact the valley took its name. Pa-ran-a-gat literally says "your feet in the water."

Ibapa.

A Utah Indian village.

The Indian word is Av-im-pa.

Avim is white clay, and pa is water. The combination Avimpa means creek with white clay banks, or water in white clay.

Kanab.⁵

County seat of Kane County, Utah, and on the Grand Canyon highway. Named from the Indian word kanav which means willows. In the early days the place that is now Kanab Wash was a willow-covered creek bottom.

Toquer.

Toquerville, Utah, a settlement on the Zion Park Highway, takes its name from the black volcanic mountain against which it nestles. Toquer is Ute for black.

Paria.

The Paria River is a tributary of the Colorado. The Indian word is "paria-noquint" which means Elk River. Paria is Ute for elk.

Magotsa. (In Utah.)

The old emigrant route to California ran from Cedar City west through the Iron Springs pass, up the desert past what is

"Pah Ranagats, Pah-ran-ne, Pah-Reneg-Utes, equals Paraniguts." *Handbook of American Indians*, (Bureau of American Ethnology, Washington, D. C.). By F. W. Hodge.

"Paraniguts (Pa-ran-i-guts, 'people of the marshy spring'). A Paiute band formerly living in the valley of the same name in s. e. Nevada," p. 202, same as above.

⁵"Kanab; town, creek and plateau in Kane County, Utah. A Ute Indian word, meaning "willow." *The Origin Of Certain Place Names In The United States*. (U. S. Geological Survey, Washington, D. C.) By Henry Gannett.

now the towns of Newcastle and Enterprise, over the hills to Mountain Meadows, thence over the southern divide and down the slope to the Magotsa. The Indian word is Ma-haut-sa, and means the end of a long slope. The word Topeka means the same.

Mukuntuweap.⁶

The main gorge of Zion National Park bears almost straight northward, and confines within its vertical walls the waters of the Mukuntuweap. The stream emerges into Zion at the point called the Narrows.

Some writers have ascribed to Zion Canyon the Indian name Mukuntuweap,—a mistake that arises out of a failure to distinguish between the canyon and the stream. The Indian name for Zion Canyon was I-u-goone, or I-oo-gune, and the river Mukuntuweap flows through it.

Various meanings have been ascribed to the word Mukuntuweap, such as "place of the gods," "place of many waters," etc. These are nothing more than fanciful guesses as there is nothing in the word to suggest any of them.

Technically speaking, the name as given above is incorrect. It should be Mukunt-o-weap, but the error may be accounted for in the fact that the Indian pronunciation of the letter o is often oo as in soon, coon, etc., and might easily be mistaken for u. "Tu-weap" is ground or earth, not creek. "O-weap" technically defined, is a dry wash or a dry canyon. However it is often loosely used to mean just canyon, and occasionally is applied to a stream flowing through a canyon. The latter is the usage in this case.

Among the Indians this stream has two names. Coincidentally they sound so nearly alike as to pass for the same, yet they are of different derivation and differ widely in meaning.

The Arizona Indians call the stream "Muk-unk-o-weap." Muk-unk is a variety of oose the root of which served several domestic purposes. The crown and inner root core were used by the Indians and even by the white pioneers for soap. In water it lathered like soap and had excellent cleansing qualities. The long outer root fibre was shredded and twisted into rope, and into

⁶"September 12 (1870).—Our course, for the last two days, through *Pa-ru'-nu-weap* Canon, was directly to the west. Another stream comes down from the north, and unites just here at Schunesburg with the main branch of the Rio Virgen. We determine to spend a day in the exploration of this stream. The Indians call the canon, through which it runs, *Mu-koon-tu-weap*, or "Straight Canon." P. 111, *Exploration of the Colorado River of the West, and its Tributaries, Explored in 1869, 1870, 1871 and 1872*. Washington, 1875. By J. W. Powell.

strings for rabbit snares. The plant grew especially thrifty along the river and the Indians went there to gather it, for which reason they called the stream "Mukunk-o-weap." Of the Indians who use this name, some translate it "Oose Creek," while others say "Soap Creek." As both the soap and the oose are called "mukunk," there need be no confusion over the root word.

The Cedar City Indians, separated from the Arizona Indians by a great mountain range, call this same stream "Mukunt-o-weap." Muk-unt means straight, and o-weap, canyon stream. This is doubtless the source and meaning of the name that has gone into our maps.

Parunuweap.⁷

The Parunuweap empties into Mukuntuweap from the east. It seems to mean water running swiftly into a deep hole or deep canyon. This word also, for reasons given above, should be spelled Pa-run-o-weap.

Parashont.

The Parashont range on the Arizona Strip is well known to the livestock men of Southern Utah. The Indian word for the country is "Paria-a-saut," and means tanned elk skin. Parashont has a mild climate with long periods of open fall weather. For this reason it was a favorite gathering place for the southern Indian bands to meet after the fall hunting season. Here they visited and dried their meats and tanned their skins.

Toroweap, Tuweap.

The Toroweap Valley leads southward from Pipe Springs National Monument to the Colorado River, and is destined to become a great winter highway to the Grand Canyon of the Colorado. It is sometimes called Tu-weap Valley, though this is erroneous. The word tu-weap simply means earth. Toro-weap means a gully or a wash,—not a canyon or deep gorge.

Wah-weap.

There are several valleys in Utah and in Nevada called by the Indians Wah-weap. The word means alkaline seeps or salt licks. It also means little valleys or hollows containing stagnant pools or brackish seeps.

⁷"September 10 (1870).—Here the river turns to the West, and our way, properly, is to the south; but we wish to explore the Rio Virgen as far as possible. * * * The Indian name of the Canyon is Pa-ru-nu-weap, or Roaring Water Canon." p. 109, *Exploration of the Colorado River of the West, etc.* By J. W. Powell.

Moapa.⁸

Moapa Valley in Nevada has almost become nationally known for its famed Moapa cantaloupes. The Indians also called the valley "Mo-a-pa." The word means a valley or mouth of a canyon with a large stream of water flowing through it.

Timpanoquint, Timpanogos.⁹

The Provo River, Utah, and Mount Timpanogos near by.

The word Timpanoquint has been slightly changed and transferred by our geographers from the river to the mountain. Mt. Timpanogos was known to the Indians as "Pa-ak-ar-et Kailb meaning very high mountain. The word "timp-pa" belongs to the river. The full name for Provo River was "Timp-pa-no-quint," which interpreted is as follows: *timp*, rock; *pa*, water; *no-quint*, running,—water running over rocks or a stream with a rocky bed.

Indian Names Given by the Whites

It would be quite natural that some of the words of the Indian tongue would impress themselves upon the white new comers. When the settlers were casting about for names it would be expected that some of these Indian words would come to the surface and be adopted. In some such instances the meaning of the word would be of secondary consideration. It was enough that it sounded well. The appellation might be the name of some friendly or otherwise outstanding chief, some object or condition, or, perhaps a word of Indian origin but brought from far distant tribes. Such instances are comparatively few, and the following will serve as illustrations.

⁸"Moapariats (Mo-a-pa-ri'-ats, 'mosquito creek people'). A band of Paiute formerly living in or near Moapa valley, s. e. Nevada." *Handbook of American Indians*. By F. W. Hodge.

⁹"(May 23, 1844) * * * Among these the principal river is the *Timpan-ogo*—signifying Rock River—a name which the rocky grandeur of its scenery, remarkable even in this country of rugged mountains, has obtained for it from the Indians. In the Utah language, *og-wahbe*, the term for river, when coupled with other words in common conversation, is usually abbreviated to *ogo*; *timpan* signifying rock. It is probable that this river furnished the name which on the older maps has been generally applied to the Great Salt Lake; but for this I have preferred a name which will be regarded as highly characteristic, restricting to the river the descriptive term *Timpan-ogo*, and leaving for the lake into which it flows the name of the people who reside on its shores, and by which it is known throughout the country." p. 388, *Memoirs of My Life*, Chicago and New York, 1887, by John Charles Fremont.

"*Timp*, rock; stone." "*Timp-in-og-wa*, Provo River." "*Timp-a-we-to-e*, Cast Iron Kettle." "*Timp-tim-ad-zo-ni*, Grindstone." *Vocabulary of the Shoshone Language*, by George W. Hill.

Kanarra, Utah.

An Iron County settlement on the Zion Park Highway, named for a friendly chief, who, with his tribe, lived on the stream that now bears his name. The old chief met his death near Enoch, Utah, by being thrown from a horse.

Kanosh, Utah.

In Pahvant Valley and on the Zion Park Highway.

This town was named for the Chief Kanosh of the Pahvantits tribe, who became a convert to Mormonism. It is said of him that his dark skin turned gradually lighter until he became almost like a white man.

Panaca, Nevada.

This town was named by its Mormon settlers from the Indian word panacar, or panagar, which means money. It also means iron, copper, silver or other metals. Sometimes it is applied to metalliferous ores. When the old mining camp, Bullionville, opened up and the Indians saw the metal being extracted from the rocks, they called the camp "Panacar." Later, when the Mormons colonized the same valley, they adopted the Indian name.

Moccasin, Arizona.

This is a ranch near Pipe Springs National Monument, in Arizona, and is the site of one of the Government Indian Reservations. Its Indian name before the coming of the whites was Pa-it-spick-ine, which meant "bubbling springs." Pa, is water, and spickant, springs. The variation above means bubbling or boiling.

The place was called Moccasin by the white men from the incident of finding a pair of moccasins at the springs.

It may be news to many to learn that "moccasin" is not the word of the western Indians for their footwear. This word comes to us through New England literature rather than from western Indian usage. Likewise "wigwam." The Ute calls his buckskin shoes "new-o-pats," "patsun," or just "pats," and his home is "can." The words moccasin and wigwam, while of Indian origin, are as foreign to the Ute as they are to us. Moccasin has gained usage among them through the constant application of the word on the part of the whites.

Navajo Lake, Utah.

Near Cedar Breaks. This name was derived from a skirmish there between citizens of Kanarra and Harmony, and a

band of marauding Navajoes. The Indians had raided these settlements and driven off a number of horses. The settlers pursued and overtook the thieves at the lake. The Indians in surprise, scattered in all directions, leaving camp equipment and even much of their clothing and footwear and several of their horses. The Indian name for this lake was "Pa-cu-ab."

Piute, Utah.

A county in Utah. The word is a corruption of the tribal Pah-ute, or Pai-ute. It is therefore of Indian origin and is one of the few Indian names that was bestowed by the whites. I say bestowed, rather than adopted, because the Indians never used it in the sense that we use it. They applied it to the tribe, while we have applied it to a country.

Moreover, it may be noted that the territory embraced within the boundaries of Piute County was never any part of the Pahute Indian realm. This is an illustration of our heedless application of Indian words. The Pahutes were one of the Independent tribes of the Ute nation. The boundaries of their domain were quite definitely defined and recognized by the other tribes. It was that country lying west of the range of mountains, and extending from the Pahvant Valley (inclusive), southward to the Virgin River. Also that country between the Virgin and Colorado Rivers, from Kaibab Mountains (inclusive), westward to the junction of the two streams. When our geographers, or law makers, or whoever was responsible for the naming of the county, bestowed the word Piute on the County it never occurred to them, perhaps, that they were outside the Pahute boundaries or even that the Pahutes ever had a domain of their own.

Indian Names Not Used by the Whites

The Indians had every landmark, and in fact, every part of the country named, quite as much as we have them named now. Their appellations were usually derived from some characteristic of the places themselves and were, as a rule, significant and appropriate. This Inter-Mountain west was Indian country, and it is regrettable that more of the Indian names were not retained. It would have added much to the interest of travelers to this tourist Mecca if the Indian language had been more liberally spread over its face.

As already indicated, not many of the original Ute names were adopted by the settlers. As time went on the Indians came

more and more to use the white man's names and to drop the use of their own. Most of the Indians who were here fifty to seventy years ago are now on their Happy Hunting Grounds, and with them have gone many of the names they knew in this estate. Persistent inquiry has stimulated much discussion of the question among old and young of the tribe, and has brought to light the following unused names:

I-u-goone or I-oo-gune.

This was the name of the principal canyon in Zion National Park. U-goone or Oo-gune was the name of the Indian arrow quiver. I-u-goone means "like the arrow quiver."

One has only to go into the narrow canyon with its sheer three-thousand-foot walls on either side, to see how significant and appropriate the name. The feeling is almost akin to walking into a great sack. The old man who gave me the word illustrated it by going through the motions of putting an arrow into a quiver and then drawing it out again, saying, "have to come out where he go in." Another Indian explained the word by putting his open left hand flat on his knee and spreading two fingers into an open V. Placing his right index finger at the mouth of the V, he drew it down between the fingers and then back out, commenting as he did it, "all same arrow sack, can't get out, can't lose out."

Fantastic stories are sometimes told the traveler to Southern Utah about the fear of the Indian that darkness might overtake him in the Zion Canyon, and of his belief that the Canyon is the home of God. Also, that of the game he killed there, he always left a choice quarter on some clean rock as a peace offering to the deity that had prospered him.

These pretty stories seldom fail to interest the eastern visitor, and incidentally they tend to create certain desired dramatic traditions concerning the Park. Guides and others about the Park who tell these stories suppose them to be true, but, like many other pretty stories, they seem to have no foundation in fact. The Indians tell of long encampments in Zion Canyon--even long enough to raise corn and squash.

(Juab: See Taw-gu-Uav.)

Quitch-o-wer.

One of the Zion peaks was called Quitchower. The word means "like a peak," or sharp pointed.

Pa-ron-tink-an.

Another of the great Zion escarpments was called Pa-ron-tink-an. Roughly translated the word means "Shelter Mountain." The Indians tell of the mountain having many overhanging rocks and holes and shallow caves where they could live in stormy weather.

Un-cap-i-cun-ump.

The Cedar Breaks National monument was called Uncapi-cunump. The word means a circle of painted cliffs, also a circle of red cliffs.

Unka Carur, also Unka Caru.

It is a red mountain near Cedar City, Utah. Unka is red and carur, or caru is hill. The name simply says Red Hill.

Wa-see-ap-to.

The place that is now Cedar City, Utah. The name means a grove of scrub cedars. These trees covered the site of Cedar City when the white settlers came. This grove was the basis of the names given the place by both the whites and the Indians.

Wap-pa-no-quint, also O-wap-pa-no-quint.

Coal Creek, the stream that flows through Cedar City, Utah. Wap or O-wap means cedars, pa is water, and no-quint running. The translation of Wap-pa-no-quint is, therefore, "a stream of water running through cedars." "Coal Creek" has been criticised as a hideous name for a beautiful canyon. Why not remove the objection by dropping our name and adopting the musical Wap-pa-no-quint?"

Pa-rap-it.

Rush Lake in Iron County, Utah, was called Pa-rap-it. It means "Lake with no outlet."

Kaib Whit, Kaib-a-harur.

Pine Valley Mountains, Utah.

One of the newly opened scenic attractions of Southern Utah is Pine Valley Mountains. This range parallels on the west, the southern end of the Wasatch. The chain is comparatively short, being less than fifty miles in length, but is rugged and colorful, the extreme southern end rising abruptly to an altitude of eleven thousand feet. The range is divided by natural passes into three divisions, each of which was named by the Indians.

The southern promontory had two names. By the Indians of St. George, Utah, it was called Kaib-Whit, while the Cedar City Indians called it "Kaib-a-harur."

The name Kaib-whit seems to have no definite meaning other than the syllable Kaib, which is mountain. This is the same word as Kaib used in the name Kaibab Mountain¹⁰ which means "mountain lying down." The word "Kaib-a-harur" is capable of clearer translation. It means "Mountain standing still."

To-ag-ar-er, Muk-quavish Kaib.

The middle division of the Pine Valley range was called To-ag-ar-er, and the northern division, terminating at the historic Iron Springs Pass, was named Mukquavish Kaib.

Pan-ag-up, Pan-ag-a-pa.

Iron Springs, Utah.

The Iron Springs Pass is "Panagup." The springs and creek are "Panagapa." Panagar or Panacar is iron, and pa water. Panagapa, therefore means to an Indian just what Iron Springs might mean to a white man. The name is derived from the adjacent Iron mountain.

To-no-quitch-i-wunt. Wyant.

Tonoquitchiwunt, meaning Little Black Mountains, are the hills south of Iron Springs, and Wyant (five peaks) are the hills northward.

Taw-gu-Uav, or Taw-gu Juav. (The J silent)

Going westward through Iron Springs Pass, Utah, one comes out upon a wide stretch of unwatered plain known locally as "The West Desert." The Indians gave it the name Tawgu Uav. Tawgu means thirsty. The word Uav means desert, or wide valley, and sometimes meadow—a level stretch of country—a plain. It is the same word as Juab, the name of one of Utah's counties. The journal of Isaac C. Haight, a member of the Pratt exploring company of 1849, speaks of the Juab Valley as "Yoab." Tawgu-Uav—thirsty plain—is a most appropriate name for the country it covers.

The Iron Springs Pass was, in the early days, the gateway

¹⁰"Kaibab (prob. 'on the mountain', from *kaib* or *kaiba*, 'mountain', and the locative ending *ab* or *ba*. * * * Powell gave their name to the Kaibab plateau, n. w. Ariz.") *Handbook of American Indians*, by F. W. Hodge.

for two important roads, the old freight road to the early Nevada mining camps, and the southern California emigrant trail. Going westward a day's travel over the old freight road brought the traveler to,—

O-weve, or O-wavie,—or O-weve Spickant.

Known to the freighter as Desert Springs, near the Utah-Nevada line. The Indian name means "Wheat grass springs." The old Desert Springs in freighting days was the scene of many crimes, robberies, murders and cattle rustlings. Under the ownership of the historic outlaw, Ben Tasker, the old ranch was the rendezvous of the stage robbers and cattle thieves that infested the Utah-Nevada boundary region.

Tune-to-u.

Eagle Valley, in Nevada, was Tunetoū, which means a "V" shaped valley.

Timp-i-ah.

Is known to us as Spring Valley, Nevada. It means "Rock Canyon widening out."

Sega-wina.

Rose Valley, Nevada.

The Indians tell of a cave there, the roof of which is pointed like a house gable. Up into the crevice of the roof the old Indians shot many arrows which have stuck there to this day. Sega means pointed roof. The valley took its name from this cave.

Quev-wim-pa.

Antelope Springs, Utah.

Returning now to the Iron Springs Pass in Utah, and tracing from there the old California emigrant trail, we come first to Antelope Springs which had the musical Indian name Quev-wim-pa.

O-wee-tu.

Mouth of Pinto Canyon, Utah.

The mouth of Pinto Canyon was the junction of two branches of the old trail. It was called by the Indians Oweetu which means end, or mouth, of the canyon. At this historic place there still remains the cedar stumps of what was once an ox shoeing stall.

Tu-ra-tu-ma, Tu-ra-at-tu.

Perhaps the next point of interest in going over the old Cal-

ifornia trail would be Mountain Meadows, Utah. The Cedar City Indians call this place Tu-ra-tu-ma, while the Nevada Indians call it Tu-ra-eat-tu. The latter say it means a wide rolling valley up in the mountains. To the former it means an open treeless plain in the mountains.

Cang-it-cho-ip.

Pilot Peak, Utah.¹¹

One of the important landmarks on the California road was Pilot Peak near the present town of Enterprise, Utah. This mountain standing apart and rising to a high, sharp peak, could be seen by the traveler going or coming, for great distances. It was no less a guide to the red man in his western wanderings. He called it Cang-it-cho-ip. Cang is mountain ground, and choip is head. As a name Cangit-choip means mountain head—a peak that stands above or apart from the rest.

Pa-ha-weap.

The Colorado River.

Of the streams, first in importance to the Pahute was, perhaps, the Colorado. He called it Pa-ha-weap. Interpreted it means "water down deep in the earth," or "along way down to water."

Pa-russ.

The Rio Virgin.

The Rio Virgin is a tributary of the Colorado. The river was explored in the early months of the year 1853 by fifteen men from Parowan, Utah, under command of John D. Lee. They traversed the stream from Zion Canyon to its mouth. The Indians called it Pa-roos or Pah-roos, which means a dirty turbulent stream, all of which it is. The name is far more fitting than Virgin,¹² which decidedly it is not.

In 1776 Father Escalante, the Spanish explorer, crossed the Virgin River at the mouth of Ash Creek and went on south over the ground where Hurricane now stands. The Father found on the river a colony of Indians who were raising corn and other garden crops by irrigation. These he called the Parrusis. They

¹¹Not to be confused with Pilot Peak, Nevada, (at the Utah-Nevada boundary west of the Great Salt Lake Desert) celebrated as the pilot peak for the ill-fated Donner Party in 1846, and others subsequently.—J. C. A.

¹²Spelled Virgen, by Fremont (1844), and other early explorers subsequently; traditionally reported to have been named after Thomas Virgen, an early trapper-explorer.

were not a distinct tribe. They were Pahutes but were called Parrusis from the fact that they lived on the Parrus or Pa-roos river.

To-no-quint, Tots-qua-qui-toa.

Two tributaries of the Rio Virgin are Ash Creek called To-no-quint, and Santa Clara called Tots-qua-qui-toa. The derivative of both names is black. To-no-quint is stream carrying black silt, and tots-qua-qui-toa means dark colored country. The name is derived from the black lava rock that covers the hills.

When the Mormons came, there was a tribe living on the Santa Clara called Tonoquints, or tonoquint-its. Only one member of this tribe is alive today. His name is Tam-a-lots. He is living on the Shivwits Reservation.

U-nav-ich.

Black Ridge, Utah.

U-naw-weap.

Ash Creek Canyon.

Ash Creek cuts its way through the Black Ridge which is called by the Indians U-nav-ich, and its gorge or canyon—dry part of the season—is called U-naw-weap.

A-Va-pa, and Ava-pa-noquint.

Sevier River, Utah.

The Sevier River, one of the larger Utah streams, was called Avapa. It seems to mean big quiet waters, or big placid river.

Pah-ince No-quint.

Beaver River, Utah.

The fur bearing beaver is called pah-ince. No-quint is river. The Indian name for this stream is, therefore, just the same as ours,—Beaver River.

Saw-on-quint.

Little Creek and Little Creek Canyon, Utah.

It means sage brush canyon and sage brush creek.

On-o-cutch.

Bear Valley, Utah.

Pa-hump-pa.

Cove Fort, Utah.

Pa-hump is cane and pa is water. As a name Pa-hump-pa means Cane Creek, or canoe growing in the creek water.

The first company of Southern Utah settlers encamped on this stream, January 5, 1851, and gave it the name Cove Creek. A few years later a heavy stone fort was built there for the protection of emigrants and freighters from Indian attack. Since the fort was built, the name has been changed from Cove Creek to Cove Fort.

Of the chain of Mormon pioneer forts that in early days extended from Salt Lake City to St. George, this historic old place is the last to survive. It is in a good state of preservation, and, being located on the Zion Park highway, is being inspected by many hundreds of people annually.

Chee-ava, Chee-ava-pa.

Buckhorn Springs, Utah, on the Zion Park highway.

A much used camp ground on the California southern route in early days was Buckhorn Springs, on the northern rim of the valley of the Little Salt Lake. The country round about was known to the Indians as Chee-ava. The spring was called Chee-ava-pa. Formerly flourishing there was a plant called cheeava which was good food for both man and animal. It grew twelve to twenty inches high and the stalk only was eaten. I have been unable to identify it.

Sak-ar-at Kaib.

Mount Baldy, Utah, one of the highest peaks of the Wasatch range, always snow-capped and seen from long distances north or south, was to the early emigrant an important landmark. The Indians knew it by the fitting name Sak-ar-at Kaib, which, interpreted means White Mountain.

Se-ma-to.

New Harmony, Utah.

This was one of the early pioneer settlements. The Indian name means a cove.

Pa-hump-ton-inch.

The eastern foot of Pine Valley Mountains, Utah, had many springs, seeps and cane breaks. The climate was mild and it was a favorite winter ground for the Indians. From the cane beds they gathered many arrows which they feathered and spiked during the winter months. Certain spots of land were sub-irrigated and the Indians found this locality one of the best places for their gardening. Pa-hump is cane. The foothill country was called Pa-hump-ton-inch.

Psock-o-atcs.

Pintura, Utah. On the Zion Park highway.

The Pintura section was and still is, covered with a heavy brush called by the Indians Pscockoates, and from it the country took its name. To the freighters in the days of the old Silver Reef mining camp, Pintura was known as Bellvue.

O-wat-ie.

Long Valley, Utah. It means yellow valley.

U-an-no or U-un-o.

St. George, Utah. The St. George valley was a favorite wintering ground. The climate was semi-tropical. The Indians tell of some farming there. They raised corn and squash and some plant from which they harvested a black seed which was stored for winter. From it they made a black bread. U-un-o means a good garden place, or good fields. U-an-o is also a general term for the country we call "Dixie."

Pa-ve-ah.

The Hurricane Valley was known as Pah-ve-ah and seems to mean a long north-south valley.

Chun-qua-wak-ab.

The geologically famous Hurricane Fault forms the east wall of Hurricane Valley. The Indian name Chunquawakab means a long line of cliffs.

Ma-ag-ara Kaib.

The range of mountains between St. George and the Colorado River was called Maagara Kaib, which means mountains with many kinds of trees on them. They are now frequently called Shivwits Mountains because the Shivwits Indians lived on them.

Unka-timpe Wa-wince Pock-ich.

Bryce Canyon National Monument, Utah.

Just as we have given one name to the whole canyon and other names to its separate parts, so also did the Indians. The above is the general Indian term covering the whole Bryce section. Translation is as follows: Pockich (now often Americanized into pockets) means a bowl shaped canyon; unka is red, timpe is rocks, and wa-wince means standing up like men. The whole, therefore, means a bowl shaped canyon filled with red rocks standing up like men.

In general usage a shorter name, Unka-carru-chich, is given, but this technically speaking, is the name for only one section of Bryce. This means a group of red ridges or peaks.

In the lower stretches of the Canyon service berries abounded. An Indian trail from the Paria once wound itself among these bushes, passing up through the Canyon and over the divide where now the Bryce Lodge stands. This trail was called "Te-ar-ump Paw," which says "service berry trail."

One of the Bryce Points was called "Uiimp-ab-ich,"—Pine Tree Point.

That part of the Canyon between the rock filled bowl and the town of Tropic was known as "We-ump O-weap," or in English "Wild Grape Canyon."

Pa-ant-oo-Kaib.

Powell Mountain, Utah. Standing at the Bryce Lodge and looking eastward, one sees in the distance, a large white sided mountain which is known as Powell Mountain. The Indians call it "Pa-ant-oo Kaib." Some say "Pa-ant-ing Kaib." The meaning is "Big Mountain."

The white point on which Powell built his observation monument is called "Av-imp-co A-vant," which means white faced point.

The Valley lying between Bryce and Powell Mountain and in which the town of Tropic is situated is called "Av-o-ab." The name means a valley bordered with cliffs or caved banks.

Conclusion

In conclusion let me remind the reader that the Indian has no written language. He has, therefore, no authoritative standard by which to hold his speech uniform. Every camp has its provincialisms, and one often gets several pronunciations of what is manifestly the same word. Much of the conversation is implied from gestures and facial expressions. Then there is the difficulty of rendering in written English the syllables and sounds of the Indian tongue. Sometimes this is impossible. It can only be approximated.

There may be students of the Indian tongue who will not agree with my spelling and translations. To such I would say that the Indian etymology of this region is an open field with no authorities, and no standards. I try to spell a word and to break it into syllables just as it sounds, but I find myself often spelling

and dividing the same word differently when I get it from different Indians. Accent and inflection differ widely among them.

As a means of arriving as nearly as possible at accuracy, before offering this paper for publication all words presented herein, with their pronunciation and definitions, were submitted to the most intelligent and understanding Indians among the tribes of Southern Utah, and they approved the rendition. Names and words in my list which they said were wrong have been eliminated. After searching and using every test of proof, I pass on what has been given to me feeling that it is as nearly correct as painstaking research can make it.

SOME USEFUL EARLY UTAH INDIAN REFERENCES

By J. Cecil Alter

The earliest knowledge of the Indians occupying the hospitable valleys flanking the Great Salt Lake is the vague story appearing in Baron Lahontan's report of 158 years before the Mormons settled in Utah. That narrative purports to have been written by Lahontan from an interview with a group of these Indians themselves, whom he claims to have encountered in January, 1689, probably on the Upper Missouri River.

Historians usually consider this one chapter (XVI) of Lahontan's *Voyages*¹ to be apocryphal, because of certain inconsistencies; but it is believed to contain sufficient truth to be worth presenting here in part.

"LETTER XVI, Dated at Missilimakinac, May 28, 1689. * * * SIR, Thank God, I am now return'd from my Voyage upon the *Long River*, which falls into the River of *Missisipi*. I would willingly have trac'd it up to its Source, if several Obstacles had not stood in my way. I set out from hence the 24th of Sept. accompany'd with my own Detachment, and the five Huntsmen I mention'd in my last; who indeed did me a great deal of Service. All the Soldiers were provided with new Canows loaded with Provisions and Ammunition, and such Commodities as are proper for the Savages. The Wind, which stood then in the North, wafted me in three days to the Bay of *Pouteouatamis*, that lay forty Leagues² off. (Green Bay, Wis.) * * *

"* * * we bid adieu to the Navigation upon the Lakes of

¹New *Voyages To North America*, by the Baron de Lahontan, Chicago, 1905, (reprinted from the London edition of 1703), edited by Reuben Gold Thwaites, LL.D.

²The English league is about three miles, and the French league 2.49 miles in length.

Canada ; and setting out *September* 30, arriv'd *October* 2, at the foot of the fall of Kakalin. * * * The 19th (October) we embarqu'd upon the River *Ouisconsinc* (Wisconsin), and being favour'd by a slack Current, arriv'd in four days at the place, where it empties it self into the River Missisipi, which is about half a League broad in that part. The force of the Current, and the breadth of that River, is much the same as that of the *Loire*. It lies North-East, and South-West ; and its sides are adorn'd with Meadows, lofty Trees and Firs. I observ'd but two Islands upon it, though there may be more, which the darkness of the Night hid from us as we came down.³ The 23d we landed upon an Island in the River Missisipi, over against the River I spoke of but now, and were in hopes to find some wild Goats there, but had the ill fortune to find none. The day after we crost to t'other side of the River, sounding it every where, as we had done the day before, and found nine foot water in the shallowest place. The 2d of November we made the Mouth of the *Long River*,⁴ having first stem'd several rapid Currents of that River, though 'twas then at lowest Ebb. In this little passage we killed several wild Beeves (buffalo?) which we broil'd, and catch'd several large Dabs. On the 3d we enter'd the Mouth of the *Long River*, which looks like a Lake full of Bull-rushes ; we found in the middle of it a narrow Channel, upon which we steer'd till Night, and then lay by to sleep in our Canows."

Here we must omit some fifteen pages of active, interesting details of the narrative, as being unimportant to our present purpose, though descriptive of the stream, the country it drains, its wild fowl and beasts, and its Indians, all appearing to be as appropriate to the Missouri River as to any other.

"* * * 'Twas then the 19th day of *December*, (1688) and we had not yet felt all the rigorous Hardships of the Cold. As soon as I had landed and fitted up my Tents or Huts, I detach'd my *Essanapes* Slaves to the first of the three Villages that lay before us; * * The Slaves return'd in a great Alarm, occasion'd by the unfavourable Answer they receiv'd from the *Gnacsitares*, who took us for *Spaniards*, and were angry with them for conducting us to their Country.⁵
* * * In the mean time the *Gnacsitares* sent expeditious Couriers to

³Lahontan does not say he *ascended* the Mississippi River, as claimed by Captain Howard Stansbury, in An Expedition to the Valley of The Great Salt Lake, Philadelphia, 1852, page 152.

⁴If named by native Indians of the Mississippi valley, this was logically the Missouri river—unless as claimed by some, it was a voyage through the narrator's imagination.

⁵There are certain indications that Lahontan may have been then in the neighborhood of the present town of Pierre, South Dakota.

the People that live eighty Leagues to the Southward of them,⁶ to desire they would send some of their number to examine us; for that People were suppos'd to be well acquainted with the *Spaniards* of *New Mexico*. The length of the journey did not discourage 'em, for they came as chearfully as if it had been upon a National Concern; and after taking a view of our Cloaths, our Swords, our Fusees, our Air, Complexion, and manner of Speech, were forc'd to own that we were not true *Spaniards?* * * * Their Governour bears the Figure of a King more than any of the other Commanders of the Savages. He has an absolute Dominion over all the Villages which are describ'd in my Map.⁷ In this and the other Islands I saw large Parks, or Inclosures, stock'd with wild Beeves for the use of the People. I had an interview for two hours together with the Governour, or the Cacick; and almost our whole Conference related to the *Spaniards* of *New Mexico*, who, he assured me, were not distant from his Country above eighty *Tazous*, each of which is three Leagues.⁸ * * * This Adventure happened on the 7th of January (1689)."

"Two days after, the *Cacick* came to see me, and brought with him four hundred of his own Subjects, and four *Mozzemlek Savages*, whom I took for Spaniards. My Mistake was occasion'd by the great difference between these two *American* Nations; for, the *Mozzemlek* Savages were cloath'd, they had a thick, busy Beard, and their Hair

⁶The Platte River valley is eighty Leagues or 240 miles to the south of Pierre, S. D.

⁷This Map has been the chief cause of Lahontan's undoing, in that it shows his Long River flowing due easterly from the Rocky Mountains to the Mississippi River, emptying at a point well to the north of the Wisconsin River, where no such stream flows, in fact.

But the whole, grotesque map of the "Morte or River Longue" country, spreading from the Rocky Mountains to Lake Huron, and from Canada to Arkansas, is so badly awry as a result of inadequate and inaccurate data, and of inexact reproduction, that it bears only a suggestive resemblance to the actual features of the region.

Names on it are spelled differently than in the text, orientations are at variance, and other features than the Long River are askew or badly out of place. Referring to the second edition (herein reproduced) Lahontan observes:

"To the Translation of my first Volume, I have added an exact Map of Newfound Land, which was not in the Original. I have likwise corrected almost all the Cuts of the Holland Impression, for the Dutch Gravers had murder'd 'em, by not understanding their Explications, which were all in French. They have grav'd Women for Men, and Men for Women; naked Persons for those that are cloth'd, and e' Contra. As for the Maps, the Reader will find 'em very exact; And I have taken care to have the Tracts of my Voyages more nicely delineated, than in the Original."

According to the map scale, Lahontan's voyage extended up Long River about 900 miles, or approximately to where Pierre, S. D., now stands, if Long River is really the Missouri River.

⁸It is about 750 map miles from Pierre, S. D., to Santa Fe, New Mexico.

hung down under their Ears; their Complexion was swarthy, their Address was civil and submissive, their Meen grave, and their Carriage engaging. Upon these Considerations I could not imagine that they were Savages, tho' after all I found myself mistaken. These four Slaves gave me a Description of their Country, which the *Gnac-sitares* represented by way of a Map upon a Deer's Skin; as you see it drawn in this Map. Their Villages stand upon a River that springs out of a ridge of Mountains, from which the Long River likewise derives its Source, there being a great many Brooks there which by a joint Confluence form the River. * * * The Mountains I spoke of but now, are six Leagues broad, and so high that one must cast an infinity of Windings and Turnings before he can cross 'em. Bears and wild Beasts are their only Inhabitants."¹⁰

"The *Mozeemlek* Nation is numerous and puissant. The four Slaves of that Country inform'd me, that at the distance of 150 Leagues from the Place where I then was, their principal River empties itself into a Salt Lake¹¹ of three hundred Leagues in Circumference, the mouth of which is about two Leagues broad: That the lower part of that River is adorn'd with six noble Cities, surrounded with Stone cemented with fat Earth: that the Houses of these Cities have no Roofs, but are open above, like a Platform, as you see 'em drawn in the Map:¹² That besides the above-mention'd Cities, there were above an hundred Towns, great and small, round that sort of Sea, upon which they navigate with such Boats as you see drawn in the Map:¹³ That the People of that Country made Stuffs, Copper Axes, and several other Manufactures, which the *Outagamis* and my other interpreters could not give me to understand, as being altogether unacquainted with such things: That their government was Despotick, and lodg'd in the hands of one great Head, to whom the rest paid a trembling Submission: That the people upon that Lake call themselves *Tahuglauk*, and are as numerous as the Leaves of Trees, (such is the Expression that the Savages use for an Hyperbole): That the *Mozeemlek* People supply the Cities or Towns of the *Tahuglauk* with great numbers of little Calves, which they take

¹⁰The dimension given is approximately correct for the actual Continental Divide, generally, in the high Rocky Mountains.

¹¹It is approximately 600 air line miles from Great Salt Lake to Pierre, S. D.

¹²Surely this refers to the pueblos of the old Spanish Southwest.

¹³In mixing the reports of various Indians, Lahontan here may have brought in the atmosphere of the lower Coulmbia, where such boats may have been in use, made from long logs. Such boats could not have plied on the dense waters of Great Salt Lake. His note in connection with the illustration of the boat is: "The Vessels us'd by the Tahuglauk in which 200 men may row: provided they are such as some of ye Mozeemlek people drew to me upon ye Barks of Trees. According to my computation such a Vessel must be 130 foot long, from the prow to the stern."

upon the above mention'd Mountains: and, That the *Tahuglauk* make use of these Calves for several ends: for, they not only eat their Flesh, but bring 'em up to Labour, and make Cloaths, Boots, &c, of their Skins. They added, that 'twas their misfortune to be took Prisoners by the *Gnacsitares* in the War which had lasted for eighteen Years: but, that they hoped a Peace would be speedily concluded, upon which the Prisoners would be exchang'd, pursuant to the usual custom. They gloried in the possession of a greater measure of Reason than the *Gnacsitares*, could pretend to, to whom they allow no more than the Figure of a Man: for they look upon 'em as Beasts, otherwise To my mind, their notion upon his Head is not so very extravagant: for I observ'd so much Honour and Politeness in the Conversation of these four Slaves, that I thought I had to do with *Europeans*: but, after all, I must confess, that the *Gnacsitares* are the most tractable Nation I met with among all Savages. One of the four *Mozecmlek* Slaves had a reddish sort of Copper Medal hanging upon his Neck, the Figure of which is represented in the Map. I had it melted by Mr. *de Tonti's* Gun-smith, who understood something of Mettals: but it became thereupon heavier, and deeper colour'd, and withal somewhat tractable. I desir'd the Slaves to give me a circumstantial Account of these Medals; and accordingly they gave me to understand that they are made by the *Tahuglauk*, who are excellent Artisans, and put a great value upon such Medals. I could pump nothing further out of them, with relation to the Country, Commerce, and Customs of that remote Nation. All they could say was, that the great River of that Nation runs all along westward, and that the salt Lake into which it falls is three hundred Leagues in Circumference, and thirty in breadth, its Mouth stretching a great way to the Southward. I would fain have satisfied my Curiosity in being an eye-witness of the Manners and Customs of the *Tahuglauk*: but that being impracticable, I was forced to be instructed at second hand by these *Mozecmlek* Slaves: who assur'd me, upon the Faith of a Savage, that the *Tahuglauk* wear their Beards two Fingers breadth long: that their Garments reach down to their knees; that they cover their heads with a sharp-pointed cap; that they always wear a long Stick or Cane¹³ in their hands which is tipp'd, not unlike what we use in Europe; that they wear a sort of Boots upon their Legs which reach up to the Knee; and that their Women never shew themselves, which perhaps proceeds from the same Principle that prevails in *Italy* and *Spain*; and, in fine, that this People are always at War with the

¹³The Mormon Pioneers found Indians here with beards; and other early writers report the use of the stick as a hunting implement, among the Utah Indians.

puissant Nations that are seated in the Neighborhood of the Lake; but withal, that they never disquiet the strowling Nations that fall in their way, by reason of their Weakness: An admirable Lesson for some Princes in the World, who are so much intent upon the making use of the strongest hand."

"This was all I could gather upon that Subject. My Curiosity prompted me to desire a more particular Account! but unluckily I wanted a good Interpreter:¹⁴ and having to do with several Persons that did not well understand themselves, I could make nothing of their incoherent Fustian. * * *"

"In the mean time it began to thaw, and the Wind chop'd about to the South-west; upon which I gave notice to the great *Cacique* of the *Gnacsitares*, that I had a mind to return to *Canada*. * This done, I embark'd, and cross'd over from the little Island to the Continent where I fix'd a great long Pole, with the Arms of *France* done upon a Plate of Lead. I set out on the 26th of January, and arriv'd safe on the 5th of February in the Country of the *Essanapes*. * * * You must know, that the Stream of the Long River is all very slack and easie, * * * 'Tis true 'tis not very pleasant; for most of its Banks have a dismal Prospect, and the Water it self has an ugly Taste; but then its Usefulness atones for such Inconveniences; for 'tis navigable with the greatest ease, and will bear Barques of fifty Tun, till you come to that place which is mark'd with a Flower-de-luce in the Map, and where I put up the Post that my Soldiers christen'd *la Hontan's Limit*. March 2. I arriv'd in the *Missisipi*, which was then much deeper and more rapid than before by reason of the Rains and Land-floods. To save the Labour of Rowing, we then left our Boats to the Current, and arrived on the 10th in the Island of *Rencontres*. * * *"

"The 12th we arriv'd at the Village of the *Otentas*, where we took in a plentiful Provision of Turkey corn, of which these People have great store. They inform'd us that their River¹⁵ was pretty rapid, and took its Rise from the neighboring Mountains;¹⁶ * * * I took leave of 'em the next day, which was the 13th, and in four days time, by the help of the Current and our Oars, made the River of the *Missouris*.¹⁷ This done, we run up against the Stream of that River

¹⁴Just how much Lahontan's narrative, and his reputation, have been damaged by the want of a good interpreter can never be known!

¹⁵The *Otentas* River is not below, downstream, but abreast or slightly above the Island of *Rencontres* on Lahontan's Map.

¹⁶The Ozark Mountains of Missouri are the only mountains in that general region; they stand far to the south of the Missouri River.

¹⁷Here Lahontan may blast any hope one may have of conclusively proving his Long River to be the Missouri River of today. We may note, however, that the Missouri Indians were a migratory tribe, and that the "river of the

which was at least as rapid as the *Missisipi* was at that time; and arrived on the 18th at the first Village of the *Missouris*. * * * After that we rowed hard against the stream, and landed next night near the second Village. * * * To be short, we re-embark'd that same day, about 2 a clock in the Afternoon (19th) and row'd about four Leagues, where we made the River of the *Osages*, and encamp'd by its Mouth.¹⁸ * * * I was obliged to reembark that very night and return the same way that I came. * * * and entered the River *Missisipi* on the 25th, early in the Morning; the 26th about three a clock in the Afternoon, we descried three or four hundred Savages * * * they were *Akansas*."

"After we had spent two days with them, we pursued our Voyage to the River *Ouabach* (Wabash, now the Ohio). * They all agreed that 'twas Navigable an hundred Leagues up, and I wish'd heartily, that my time had allowed me to run up to its Source; but that being unseasonable, I sailed up against the Stream (he means the Mississippi here) till we came to the River of the *Illinise* which we made on the 9th of April, with some difficulty, for the Wind was against us the first two days, and the Current was very rapid."

"All I can say of the River *Missisipi*, now that I am to take leave of it, is, that its narrowest part is half a League over, and the shallowest is a Fathom and a half deep; and that according to the information of the Savages, its stream is pretty gentle for seven or eight Months of the year. As for the Shelves or Banks of Sand, I met with none in it. 'Tis full of Isles which look like Groves by reason of the great plenty of Trees, and in the verdant season of the year afford a very agreeable prospect. Its Banks are Woods, Meadows, and Hills. I cannot be positive, whether it winds much in other places; but as far as I could see, its course is very different from that of our Rivers in *France*; for I must tell you, by the way, that all the Rivers of *America* run pretty straight."

"*Missouris*" of 1689 was not necessarily the Missouri River of today; though his Map shows the Osage River coming in properly from the south. Lahontan's River of the Missouri is an insignificant branch, on the Map, narrower than the Illinois; and its outlet is 50 or 60 miles above the Ohio, and midway between the Illinois and the Ohio, coming in from the west. Actually the Illinois is a much smaller stream than the Missouri, and empties into the Mississippi only 15 or 20 miles above the Missouri. Lahontan, on the way upstream, may actually have left the Mississippi above the Illinois, and entered the Missouri on a cutoff through "a Lake full of Bull-rushes", near the present town of St. Charles, across what is now a very low, flat country, some 25 miles above the mouth of the Missouri. He could thus have become much confused about the geography of the region.

¹⁸The Osage River of today is about 125 miles up the Missouri from the Mississippi, a rather long and arduous journey in rowboats for two or three days' time.

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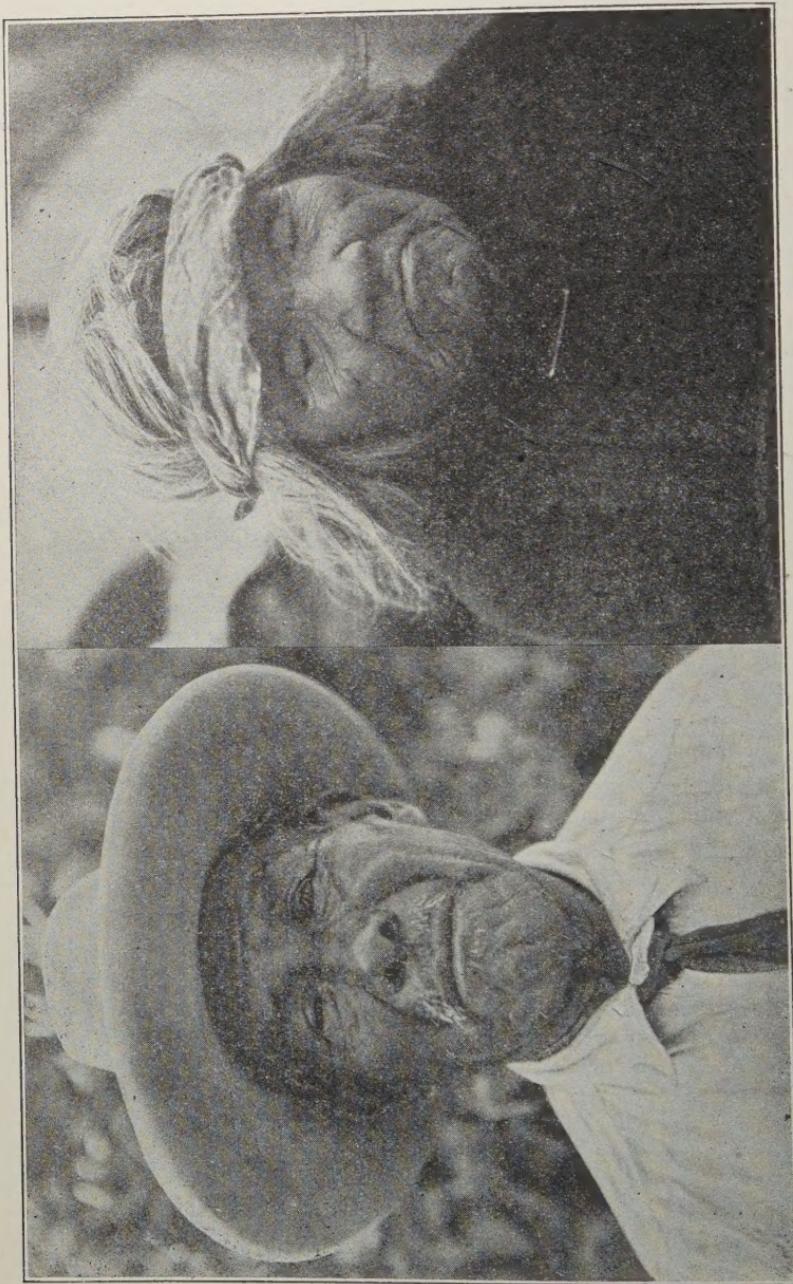
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MEE-SE-BATS

Daughter of Chief Kanarra, and last survivor of his tribe, the Tave-at-sooks. She is blind. Mee-se-bats means measles (see page 43).



POCK-AM-POCK-ETS JOE

Last survivor of the Pagaumats-its tribe (see page 46).